

Tabarruk: Sacred Relics Explained

Introduction

What does *baraka* mean?

Sometimes there are words in our language that are used often yet are very difficult to define. We all know what 'good' means but imagine trying to define this word to someone who has heard the word for the first time.

'*Baraka*' is perhaps the same. We have an idea of what it means, yet it is difficult to define. However, the Egyptian scholar Imam Sha'rawi defined it brilliantly when he said:

Baraka is when you get something more than expected from something or someone.

When you have a meal that seemingly is sufficient for three people, but it feeds five easily, then you say the food is 'full of *baraka*.' When you spend throughout the week, but your wallet is still full of money at the end of it, then you say the money was 'full of *baraka*.'

Incidentally, the way to find *baraka* in food is to eat together and say Allah's name. Wahshi ibn Harb reports that the Companions complained: 'O Messenger of Allah! We eat but are never satisfied.' He replied: 'Perhaps it is because you eat on your own...eat together and recite the name of Allah, the food will become blessed for you (*Yubarak lakum*).'¹

The House of Allah in Makka is described as '*mubarak*' on this very same basis. People go there but always come back with more than they expected (Qur'an 3:96). The Prophet (peace and blessings of Allah be upon him) would pray:

[O Allah!] And give us *baraka* in what You have provided.²

What does *tabarruk* mean?

In Arabic, the word *tabarruk* is from the same family of words as *baraka*. It means 'to seek blessings' and to find items and people that bring about more benefit than one first expects. Professor Tahir al-Qadiri writes:

It is clear from the teachings of the Qur'an and sunna that some individuals, items and places have been given unique qualities and blessings, that give them added superiority over other created things. To seek *baraka*, mercy and happiness through the means of these blessed individuals and items, from Allah alone, is referred to as *tabarruk*.³

¹ *Riyadh al-Salihin*, book of food, cited in *Muntakhabat* p. 41.

² *Wa barik fima a'tayta. Sunan al-Tirmidhi*: Book of Salah, Chapter: What has been mentioned about *qunut* in the *witr*. Cited in *The Position of Tabarruk in Shariah*, Tahir al-Qadiri, p. 18.

³ *The Position of Tabarruk in Shariah*, Tahir al-Qadiri, pp. 18-19.

Summary of our belief regarding *tabarruk*.

All praise majesty and supremacy belongs to Allah Almighty alone. But it is His *modus operandi* to sometimes reflect his power, majesty and might in items, object and places which have affiliation with His beloved servants.

It is imperative to point out that *tabarruk* is 'top-down'. In other words, the power and added blessings to the item in question is from Allah Almighty alone, not from us.

In reality, *tabarruk* stems from sheer love for the figures of Islam, particularly Prophet Muhammad (peace and blessings of Allah be upon him). It is known that when one human being loves another, he will love everything that is connected to the loved one. Because it was an extension of their love, the Prophet (peace and blessings of Allah be upon him) gave permission to his Companions to seek blessings from his relics.

However, this kind of love should not lead people into exaggeration, so that the loved one is raised to an unnaturally high position. This happens, for instance, when people love their Prophet so much that they attribute to him the status of God, or close to divinity. The Prophet (peace and blessings of Allah be upon him) warned against such exaggeration in love. As long as such an attitude and belief is avoided, *tabarruk* is permissible and in fact encouraged in Islam.

Evidence supporting *tabarruk*.

a. *Tabarruk* from the Qur'an.

Many sites and relics related to the Islamic figures have been mentioned in the Qur'an. In fact, numerous rituals that we practice today are performed in relation to such historic sites.

The Station of Ibrahim (peace be upon him).

The stone used by Ibrahim (peace be upon him) to build the Ka'ba is preserved today, known as *Maqam Ibrahim*. Muslims are ordered to perform *salah* at this place. Allah states in the Qur'an:

And take the Station of Ibrahim as a place of prayer (2:135).

Mount Safa and Marwa.

As declared in the Qur'an, the mountains of Safa and Marwa are 'the signs (*sha'a'ir*) of Allah' (2: 158). Muslims are ordered to walk between them in remembrance of Hajar, the mother of Isma'il (peace be upon them).

These two mountains are not special or sacred *per se*, but when Sayyida Hajar (may Allah be pleased with her) ran between them in search of water, the area became a sign of Allah and a source of blessings. In fact, such is the uniqueness of this place that thousands of years later, Muslims still run between these mountains during Hajj and Umra, and by doing so, gain the proximity of Allah.

The relics of Musa and Harun (peace be upon them).

The Qur'an refers to how the relics of Harun and Musa (peace be upon them) were preserved by the angels, and how they descended from Heaven (2: 248).⁴

In the commentary of this verse, Imam al-Tabari writes '[the relics were] the staff, the remains of the Tablet, parts of the Tawra and shoes of Musa. Other commentators add that also included was manna and some clothes of Musa and Harun.'⁵

So special were these relics that Banu Isra'il would seek victory over their enemies through the means of these sacred relics.

The eyesight of Ya'qub

Ya'qub (peace be upon him) became temporarily blind. When his son Yusuf (peace be upon him) heard about this, he instructed:

Go with this shirt of mine, and cast it over the face of my father, he will become clear-sighted once again...(12:93).

Through the blessings of this shirt, his sight returned. Professor Tahir al-Qadiri makes some very important observations on this story:

- i. It was Allah alone who returned the sight of Ya'qub (peace be upon him). But it was done through the means (*sabab*) of Yusuf's shirt. There is no doubt that Allah could have returned the sight of Ya'qub without the intervention of the shirt. But by doing so, Allah wanted to show the value of the things that had been touched by the prophets of Allah.
- ii. *Tabarruk* from items associated with the prophets of Allah is not against the teachings of *tawhid*. This is because the one sending the shirt was a prophet and the one receiving the shirt was a prophet. A prophet of Allah can never be accused of *shirk*.⁶

Maryam's Mihrab

When Sayiduna Zakariyyah (peace be upon him) saw that the Mihrab of Maryam (peace be upon her) was unique and sacred in that miracles occurred there, he decided to use this same place to pray to Allah for a child. As a result, Allah bestowed him Yahya (peace be upon him) despite his and his wife's old age (Qur'an 3: 36-41).

b. *Tabarruk* from the Prophet (peace and blessings of Allah be upon him).

Allah's most beloved creation is the Prophet (peace and blessings of Allah be upon him) and inevitably, any place or object linked with him is to be of great *tabarruk*, or blessing. This is clearly reflected in the actions and behaviour of the beloved Companions of the Prophet (peace and blessings of Allah be upon him), who swiftly acted to gain his *tabarruk*. A few examples will highlight that *tabarruk* is proven and permissible in Islam.

⁴ The angels had preserved these relics. When the Jews had doubt over the leadership of Talut, they demanded a sign. So the angels showed them the ark containing these sacred relics.

⁵ Cited in Kaamil (2004, 12).

⁶ *The Position of Tabarruk in Shariah*, Tahir al-Qadiri, pp. 38-9.

The Prophet's (peace and blessings of Allah be upon him) used ablution water.

In the Chapter of Ablution, Imam al-Bukhari records a Hadith in which Abu Juhayfa reports:

Allah's Messenger came to us at noon and water for ablution was brought to him. After he had performed ablution, the remaining water was taken by the people and they started smearing their bodies with it (as a blessed thing). The Prophet offered two *rak'at* of the *zuhr* prayer and then two *rak'at* of the *asr* prayer while an *anza* (spearheaded stick) was there (as a *sutra*) in front of him. Abu Musa said: The Prophet asked for a tumbler containing water and washed both his hands and face in it and then threw a mouthful of water in the tumbler and said to both of us (Abu Musa and Bilal), "Drink from the tumbler and pour some of its water on your faces and chests."⁷

Qadi Iyad has mentioned a similar hadith in his book *al-Shifa*. He writes that when Quraysh sent Urwa Ibn Mas'ud to the Prophet (peace and blessings of Allah be upon him) in the year of Hudaibiyya, he saw the unparalleled respect that his Companions displayed towards him. When he did ablution, they ran to get his leftover ablution water and very nearly fought over it. If he spat they took it with their hands and wiped it on their faces and bodies. If a hair of his fell they ran to get it.⁸

Moreover, the Prophet (peace and blessings of Allah be upon him) did not intervene or prohibit the Companions from wiping their bodies with his leftover ablution water. It is somewhat surprising therefore that there are people who deny that permissibility of *tabarruk*. Those who deny the legitimacy of *tabarruk* should be asked; if our beloved Prophet (peace and blessings of Allah be upon him) did not prohibit his Companions, what gives them the right to prohibit it? Imam al-Nawawi in *Sharh Sahih Muslim* clarifies the position of the Ahl al-Sunna wa'l Jama'at when he wrote:

In these narrations [concerning the leftover ablution water of the Prophet (peace and blessings of Allah be upon him)] is evidence for seeking blessings with the relics of the pious (*fih al-tabarruk bi Athar al-salihin*).

Tabarruk with the cup of the Prophet (peace and blessings of Allah be upon him)

The belief and love of the Companions for the Prophet (peace and blessings of Allah be upon him) becomes apparent when we note how they considered it to be a privilege to drink from the cup of the Prophet (peace and blessings of Allah be upon him). Imam al-Bukhari has narrated a hadith in the 'Chapter of drinking' where Abdullah ibn Salam offered Abu Burda a drink from the same bowl the Prophet (peace and blessings of Allah be upon him) used to drink from.⁹ In the same chapter, Sahl ibn Sa'd (may Allah be pleased with him) mentions how he had a bowl that the Prophet (peace and blessings of Allah be upon him) drank from. Abu Hazim said:

Sahl brought the vessel and we drank from it, *tabarrakun* with the Messenger of Allah.¹⁰

⁷ Al-Bukhari 1:187

⁸ pp. 236-237, *al-Shifa*, translated by A.A. Bewley, Madinah Press Granada, Spain.

⁹ *Tabarruk al-Sahaba bi Athar Rasul Allah*. Sheikh Muhammad Tahir ibn Abd al-Qadir ibn Mahmud al-Kurdi. (p. 19)

¹⁰ p. 15. *La Zara'i li Hadm Athar al-Nabuwwa*.

Later on, Umar ibn Abdul Aziz requested Sahl to give it to him as a present, and so he gave it to him. Imam al-Bukhari himself was a believer in the power of *tabbaruk* when he commented:

'I saw this vessel in Basra and I drank from it.' ¹¹

In the clearest term possible, we know that the Companions did this purely because of the *baraka* of the Prophet (peace and blessings of Allah be upon him). Jabir (may Allah be pleased with him) reports that there was once a shortage of water. The Prophet (peace and blessings of Allah be upon him) called for a basin that had some water in it and placed his blessed fingers in it. Water gushed from it and all the Companions did ablution from it and drank it too. Jabir (may Allah be pleased with him) remarked that he drank it in abundance because 'I knew that it was *baraka*' (*fa alimto annahu baraka*).¹²

The blessed hairs of the Prophet (peace be upon him)

From the authentic *ahadith*, it is clear that preserving and respecting the hairs is a practice that the Prophet himself encouraged: Anas (may Allah be pleased with him) reports:

I saw the Prophet (peace and blessings of Allah be upon him) when the barber was cutting his hair. The Companions were circulating him. Each one wanted the blessed hairs to fall in their hands. ¹³

If his hairs were of no importance or significance, the Prophet (peace and blessings of Allah be upon him) would have prohibited his Companions from preserving them. No report is to be found as such. On the contrary, we find that the Prophet (peace and blessings of Allah be upon him) *wanted* his Companions to keep them, as a form of *baraka*. The report of Imam Muslim clearly highlights this, where Abu Talha was explicitly told by the Prophet (peace and blessings of Allah be upon him), 'Distribute the hairs amongst the people.' ¹⁴

Moreover:

1. They attached value and importance to his hairs.

Imam al-Bukhari reports in his *Sahih* that Ibn Sirin once told Ubayda: 'We have some hairs of the Prophet (peace and blessings of Allah be upon him) that we attained from Anas (may Allah be pleased with him).' Ubayda replied:

Possessing one hair of the Prophet (peace and blessings of Allah be upon him) would be more dear and valuable to me than the entire world and all of its contents. ¹⁵

¹¹ p. 15. *La Zara'i li Hadm Athar al-Nabuwwa*.

¹² *Tabarruk al-Sahaba bi Athar Rasul Allah*. Sheikh Muhammad Tahir ibn Abd al-Qadir ibn Mahmud al-Kurdi. (p. 20)

¹³ *Musnad Ahmad ibn Hanbal* (Hadith no. 11951). *Tabarruk al-Sahaba bi Athar Rasul Allah*. Sheikh Muhammad Tahir ibn Abd al-Qadir ibn Mahmud al-Kurdi. (p. 13) Maktaka al-Qahira Publications, Cairo. 1997.

¹⁴ *Sahih Muslim*. Book of Hajj. Hadith no. 2300. The same report is also to be found in *Sunan al-Tirmidhi* (Hadith no. 836), *Sunan Abu Daud* (Hadith no. 1691)

¹⁵ *Sahih al-Bukhari*. Book of Ablution. Hadith no. 165.

2. They would seek *shifa* (cure) for his hairs.

Umm Salama (may Allah be pleased with her) possessed some blessed hairs. When people were ill or affected by the evil eye, then they would come to her with water in a basin. She would then dip the hairs of the Prophet in the water. They would then drink this water or bathe from it as a means of *Shifa*.¹⁶

3. They would seek victory and success through his *baraka*.

Qadi Iyad writes that Khalid ibn Walid (may Allah be pleased with him) had some hairs of the Prophet (peace and blessings of Allah be upon him) in his turban. He used to wear this cap in battle and would be victorious with the blessings of the hairs of the Prophet (peace and blessings of Allah be upon him). In the battle of Yamama, his cap accidentally fell off during the battle. Rather than to continue fighting without the cap, Khalid ibn Walid (may Allah be pleased with him) began searching for his cap, despite the intensity of fighting going on at the time. The Companions were astonished and confused when they saw him pursuing his cap rather than protecting his life from the enemies. After the battle, Khalid ibn Walid explained to the companions why the cap was so valuable:

“I did not do it for the cap itself, but because of the hair of the Prophet (peace and blessings of Allah be upon him) that was in it so I would not be stripped of its blessing and to avoid it falling into the hands of the idol-worshippers.”¹⁷

There are many lessons to be learnt from this heart-warming episode. Firstly, it was the belief and conviction of Khalid ibn Walid (may Allah be pleased with him) that such was the power and *baraka* of the hair, that it was a means to victory in battles. Secondly, Khalid ibn Walid (May Allah be pleased with him) valued the hair more than his own life. In the heat of the battle, when the enemies were pressing forward and threatening to kill the Muslims, Khalid ibn Walid (may Allah be pleased with him) was more anxious to preserve the Prophet’s (peace and blessings of Allah be upon him) hair than his own life. Finally, the enemies of the Prophet (peace and blessings of Allah be upon him) have no right to his blessings and *tabarruk*.

Tahnik

In a hadith, al-Nawawi describes *tahnik*, as a practice through which a child is kept safe from evil. Here, the Prophet (peace and blessings of Allah be upon him) gave his blessings to protect the newborn baby by chewing a date, then putting this date into the baby’s mouth. The scholars agree that *tahnik* is permitted, either with dates, or with any other food that carries the same kind of goodness. The one performing it [*tahnik*] must be from among the ranks of the righteous, that is to say, s/he must be from among those people from whom Muslims may receive blessings, regardless of whether such people are men or women.

Tabarruk from the shirt of the Prophet (peace be upon him)

Imam al-Bukhari reports in his *Sahih* from Abd Allah ibn Umar that when the chief of the hypocrites Abdullah ibn Ubayy died, his son came to the Prophet (peace and blessings of Allah be upon him) and requested his shirt, so that he could be buried in it. This shows that even the worse enemies of the Messenger knew the value of his shirt and the *tabarruk* associated with it.¹⁸

¹⁶ *Sahih al-Bukhari*. Book of Clothes. Hadith no. 5446.

¹⁷ *Al-Shifa*. Qadi Ayadh. p. 275. Dar Ibn Hazm Publications, Beirut, 2002.

¹⁸ *The Position of Tabarruk in Shariah*, Professor Tahir al-Qadiri, p. 49.

Tabarruk from the blessed sweat of the Prophet (peace be upon him)

Imam Muslim reports that Umm Salim gathered the sweat beads of the Prophet when he was sleeping in her house and put it into a bottle. When he woke, he asked her: 'What are you doing?' She said: 'We hope for its *baraka* for our children.'¹⁹ Qadi Iyad writes that she said: 'We will make it into a perfume. As it is the best of all possible perfumes.'²⁰

c. Tabarruk from the Companions and early, pious Muslim.

*Some of the Companions, such as Abd Allah ibn Umm Maktum and Itban ibn Malik used to encourage the Prophet (peace and blessings of Allah be upon him) to pray in their house, so that they could use it as a place of prayer. They would then perform Salah in the exact spot the Messenger read Salah in.²¹

*Ibn Umar used to follow closely in the steps of the Prophet (peace and blessings of Allah be upon him).

*In *Sahih al-Bukhari*, Musa ibn Uqba is reported as saying: "I saw Salim ibn Abd Allah checking places from the road and praying in them. He says that his [Salim's] father prayed in them, and that he saw the Prophet (peace and blessings of Allah be upon him) [also] praying in such places". Musa replied: "Nafi told me that Ibn Umar was praying in these places [and so there was a likelihood that the Prophet had perhaps prayed too]".

*Similarly, there are numerous reports of how the Companions received blessings by praying where the Prophet (peace and blessings of Allah be upon him) had prayed, placing their hands where he had placed his, on the honourable pulpit (*minbar*) and elsewhere. Ahmad ibn Hanbal reports from Abd al-Rahman ibn Abd al-Qari that he saw Ibn Umar (may Allah be pleased with them) place his hands on the seat of the Messenger of Allah on his *minbar*. Then he placed his hands on his face.²²

*Ibn Umar (may Allah be pleased with him) would perform Hajj regularly. He would always stand in exactly the same place he saw the Messenger stand in the field of Arafa.²³

Opinions from the great scholars.

*Imam Ahmad is reported to have kept some hairs of the Prophet (peace and blessings of Allah be upon him) in the sleeve of his shirt. During the days of the *fitna* over whether the Qur'an was created, al-Mu'tasim refused to burn this shirt, because of the blessings of the hair [in it].

¹⁹ *Tabarruk al-Sahaba bi Athar Rasul Allah*. Sheikh Muhammad Tahir ibn Abd al-Qadir ibn Mahmud al-Kurdi. (p. 21)

²⁰ *Al-Shifa*. p. 44.

²¹ *Tabarruk al-Sahaba bi Athar Rasul Allah*. Sheikh Muhammad Tahir ibn Abd al-Qadir ibn Mahmud al-Kurdi. (p. 29)

²² p. 20. *La Zara'i li Hadm Athar al-Nabuwwa*

²³ *Tabarruk al-Sahaba bi Athar Rasul Allah*. Sheikh Muhammad Tahir ibn Abd al-Qadir ibn Mahmud al-Kurdi. (p. 28)

Imam al-Shafi'i received blessings from Ahmad's shirt when he washed it, through the water seeping from it.²⁴

*The son of Ahmad ibn Hanbal asked his father:

'I asked my father Ahmad ibn Hanbal about a person who wipes the pulpit of the Messenger of Allāh (SAW), seeks blessings (*baraka*) by wiping it, kisses it and does the same with the grave, all with the hope of a reward from Allāh. Ahmad ibn Hanbal replied, 'there is no harm in this.'²⁵

*Al-Shawkani says:

"It is legal to receive blessing through touching the people of grace, as the Prophet (peace and blessings of Allah be upon him) himself approved of this".²⁶

For instance, al-Bukhari narrated that the Muslims would take the hands of the Prophet (peace and blessings of Allah be upon him) when he was in Mecca, and rub their faces with them. Likewise, Abu Juhayfa says: "I took the hand of the Prophet (peace and blessings of Allah be upon him), and placed it on my face; and I found that it his hand was colder than ice and smelt better than musk".

*Imam Malik (May Allah be pleased with him) did not ride an animal in Madina, even in his old age and illness. He used to say: 'I am too shy before Allah to trample with an animal's hoof on the earth where the Prophet of Allah (peace and blessings of Allah be upon him), is buried.'²⁷

Objections on *tabarruk* and their answers.

Objection one

"Caring for relics and religious sites, as if they possess inherent nobility, leads to unbelief (*shirk*)."²⁸

Answer

We agree with this statement entirely. If a person truly believes that the relics 'inherently possess nobility' then we too would deem this as *shirk*. We believe that the relics contain God-given nobility, not inherent nobility.

²⁴ Al-Dimari, *Hayat al-Hawayan al-Kubra*, Part 1, pp.100-01, cited in *Fix Your Deen*, Dr. Yassir 'Abd al-'Azim.

²⁵ p. 112. *Tashih al-Aqa'id*. Muhammad Abd al-Hamid Budāyūnī.

²⁶ Shawkani, *Nayl al-Awtar*, Part II, pp. 323-4 (cited in *Fix Your Deen*, Dr. Yassir 'Abd al-'Azim).

²⁷ p. 247, Qazi Iyad, *Al-Shifa*. Also, see *Tabarruk al-Sahaba bi Athar Rasul Allah*. Sheikh Muhammad Tahir ibn Abd al-Qadir ibn Mahmud al-Kurdi. (p. 27)

²⁸ The Permanent Committee, *Kitab Fatawa wa Bayanat Muhimma*, p. 82 (Cited in *Fix Your Deen*).

Objection Two

Umar (may Allah be pleased with him) ordered for the tree of Ridwan (under which the historic allegiance took place) to be cut down. This shows that *tabarruk* is haram.

Answer

The real story is that the tree of Ridwan was in Hudaybiyya amongst other trees. The Muslims began to have doubt as to which tree was the actual tree upon which the historic allegiance took place. There came a point when Muslims were arguing and fighting with one another as to which was the real tree. In order to stop the fighting (and no other reason), Umar (may Allah be pleased with him) ordered for all the trees to be cut down.

Umar (may Allah be pleased with him) was not against *tabarruk*. This is the same Umar who suggested to the Prophet (peace and blessings of Allah be upon him) that the Station of Ibrahim should be a place of prayer, after which revelation descended affirming this practice. This is the same Umar whose son would read in the same, exact places as the Prophet used to.

Objection three

“The examples of *tabarruk* are fine when the Prophet (peace be upon him) ordered it, like his blessed hairs. You have indulged in *bid'a* in allowing it with anything and everything related to the Prophet.”

Answer

If *tabarruk* was only permitted during the Prophet's life, then he would clearly indicated so. No hadith, even a weak one, exists in which the Messenger informed us that *tabarruk* is haram after his passing away.

Moreover, the Companions continued *tabarruk* after the Messenger left this •Nobody told Khalid ibn Walid to put the blessed hairs in his hat. He did this from his own accord.

•Qadi Iyad reports in *al-Shifa* that Ahmad ibn Fazlawiyya possessed the bow of the Prophet (peace and blessings of Allah be upon him). He said,

‘I have never touched this bow with my hands except with *Wudhu* since I learnt that the Prophet (peace and blessings of Allah be upon him) held this bow with his hand.’²⁹

- Anas ibn Malik requested to be buried with the hairs of the Prophet (peace and blessings of Allah be upon him) under his tongue.³⁰
- Mu'awiya (may Allah be pleased with him) possessed the shirt, nails and hairs of the Prophet (peace and blessings of Allah be upon him). He asked to be buried with these relics. When he made this bequest he remarked, ‘If anything will benefit me [in the grave], then these relics will’ (*in nafa'a shay'un nafa'a hadha*).³¹

²⁹ p. 275. *Al-Shifa*. Qadi Iyad. p. 275. Dar Ibn Hazm Publications, Beirut, 2002.

³⁰ p. 16. *Tabarruk al-Sahaba bi Athar Rasul Allah*. Sheikh Muhammad Tahir ibn Abd al-Qadir ibn Mahmud al-Kurdi. Maktaka al-Qahira Publications, Cairo. 1997.

³¹ p. 24. *Tabarruk al-Sahaba bi Athar Rasul Allah*. Sheikh Muhammad Tahir ibn Abd al-Qadir ibn Mahmud al-Kurdi. (p. 13) Maktaka al-Qahira Publications, Cairo. 1997.

- Ahmad ibn Hanbal had three hairs from the body of the Prophet (peace and blessings of Allah be upon him). He requested to be buried with one placed on his mouth, and the other two on each eye.³²
- Abu Nu'aym writes in *Hilya al-awliya* that Harun al-Rashid intended to demolish the minbar of the Prophet (peace and blessings of Allah be upon him) and replace it with one made of gold, silver and expensive jewels. Imam Malik advised him:

I do not want you to deprive people of the relics (*athar*) of the Prophet (peace and blessings of Allah be upon him).³³

In other words, something that the Prophet had touched could never match all the gold and silver in the world.

All these examples happened after the Prophet (peace and blessings of Allah be upon him) left this world.

Objection four.

The Prophet (peace and blessings of Allah be upon him) never went to Cave Hira after the public announcement of *nabuwwa*. So why do you go there, claiming to be acting according to the sunna of the Messenger?

Answer

We have already established that places can be places of *baraka* and accepted dua's, as the example of Zakariyyah (peace be upon him) and the Mihrab of Maryam (peace be upon her) proves (Qur'an 3: 36-41). This is why we go there. Moreover, the fact that the Prophet (peace and blessings of Allah be upon him) did not go there after *nabuwwa* is not evidence or proof. The Prophet did not **need** to go there. The reason why one would go is to seek *baraka*. The Prophet did not need *baraka*, he *was baraka*. Why would he go there now to seek his own blessings?! It is others that need to benefit from his *baraka*, not himself. In Arabic, we say he *was mutabarrak bihi* and we are *mutabarrik*.

³² p. 17. Ibid. .

³³ *Tabarruk al-Sahaba bi Athar Rasul Allah*. Sheikh Muhammad Tahir ibn Abd al-Qadir ibn Mahmud al-Kurdi. (p. 52)

Conclusion.

We respect the sacred relics but we do not worship them. We pray to Allah Almighty, not to the relics. In fact, like Maqam Ibrahim shows, you can pray *towards* a relic and it is still not *shirk* because your intention is Allah alone.

To conclude, it is worth warning those who show disregard for the items related to the Prophet (peace and blessings of Allah be upon him) and deny *tabarruk* the fate Jihjah al-Ghifari met. It is related in *al-Shifa* that he took the staff of the Prophet (peace and blessings of Allah be upon him) from Uthman's hand (may Allah be pleased with him) and started to break it across his knee. The people shouted at him. An itch began in his knee which led to it being amputated. He died before the end of the year.

On a more positive note, we should take lessons from the 'Blessed Tree' in Jordan. As a child, Prophet Muhammad joined his uncle's merchant caravan for a trip to Syria. On the way, they met a Christian monk named Bahira. Monk Bahira was known for his belief that a prophet was soon to appear among the Arabs. Bahira had studied old manuscripts, where he had learned of the coming of a final prophet, and he was convinced that this prophet would appear in his own lifetime.

The meeting happened in the shade of a tree. Fourteen hundred years later that same tree was discovered still alive in the northern, barren deserts of Jordan.

***See the Blessed Tree.**

Google Maps Coordinates:

32.066025° 37.147728°

You Tube videos.

<http://www.youtube.com/watch?v=yFNSe6RW4w8> (4.45 mins)

<http://www.youtube.com/watch?v=1XhLWQGDsNc> (9.30 mins)